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WEEK BY WEEK

International Sunday

THE INTERNATIONAL ASSOCIATION for Liberal Christianity and Religious Freedom is an association of all the Liberal Christian and Unitarian Churches throughout the world. Its headquarters are in Holland at The Hague. For a number of years its President was Dr. Alfred Hall, one time minister of the Upper Chapel, Sheffield, now minister of the Unitarian Church, Lincoln. Its present President is Dr. John Howland Lathrop, an American Unitarian minister, whose church is in New York. The I.A.R.F., through its President, has asked the associated churches to regard Sunday, February 27, as International Sunday, and every minister has received an eloquent message (printed elsewhere in this number) from the President to read from the pulpit.

The message calls attention to the conference to be held by the Association in Amsterdam in June of this year. One of the chief speakers will be Mr. Chuter Ede, the British Home Secretary. It is hoped that there will be a large British contingent at the conference.

The I.A.R.F. is an organisation with a great ideal. It attempts to bind in conscious fellowship all the Liberal Christians throughout the world. Its resources are pitifully meagre. Its administrative work is done by a devoted group of Dutchmen, laymen as well as ministers, who have other work to do. Unitarians and Liberal Christians have not always realised with full urgency the call of this international work.

—And Two Messages

Elsewhere in this issue appears an article by Dr. van Holk, a Vice-President of the I.A.R.F. and one of its driving forces. There are two messages in this article that Unitarians may well reflect upon. The first we interpret as a demand for the presentation of the Unitarian and Free Christian faith in a manner that will strike home to the common man. This is not a demand for easy simplification or ceasing to speak the language of adult thought. It is a demand—as we understand it—to use all the imagination that Unitarians and Free Christians are capable of, to address themselves in the language of fact and imagination to real situations in the lives of real men. Much time is spent in thrashing out questions of theology; little or no time is spent in trying to make that theology living and plain to the common man. This work is as profound and difficult as any other, and needs as much time and reflection.

The second message in the article is one of continental Liberal Christianity, slightly different in its idiom and stress from the Liberal Christianity known in this country and the United States. But careful readers will observe behind Dr. van Holk's affirmations an approach to certain basic beliefs completely in line with approaches being made here and elsewhere. Within this message lies a direction that all free Christians can follow in the enunciation of a common belief.

Conscious Freedom behind the Iron Curtain

The immense drama of the "cold war" proceeds. A correspondent writes to us questioning whether conscious freedom plays any part in it the other side of the Iron Curtain. He makes the point that the masses there have never known freedom as understood in the West. They have known poverty, serfdom, and destitution, and Communism has given them relief from that. Will they ask for more? he queries. Do they know how to ask for more?

The reply must be that a Communist state, like any other advanced state in the modern world, can only exist on certain spiritual resources. No community of men is sustained merely by economic well-being, or what appears to be well-being. The spiritual relationships of men have to be taken into account. After all, men are psychical creatures as well as physical, and psychical adjustment between men is just as important as physical. This is a fact often overlooked in political simplification; this assumes that all men desire is material satisfaction. It may be claimed, for instance, that merely on the level of communal well-being, if all the churches disappeared tomorrow they would have to be invented again; for the reflection upon life-issues, and the direction of their practical application which takes place in churches, is necessary for the permanent life of any society.

Science and Freedom

But the point may be made outside church-religion, in other and more obvious forms of spiritual activity. No modern state can exist without science and consequently cannot exist without scientists. Scientists, being men, have to decide the purpose of their life activity; is it, for instance, to serve absolute Truth, or is it to serve what are called human needs. This is a spiritual problem for scientists; their very function in life imposes it upon them. It is as much a problem inside the Iron Curtain as outside it—and in spite of all the palaver, Stalin cannot solve it, only the individual scientist can. And in order to solve it the scientist must be free; that is, in the long run, if he wishes to be a scientist he must engage in some spiritual activity within himself.

Freedom is the very essence of science, and although this may be obscured for some time under the old and new myths, sooner or later this truth bursts through, and in one way or another breaks the futile bonds that are wound around it.

In any modern state also there are certain people called artists (covering every form of artistic activity). It may be argued, and we think proved, that no state can exist without its artists. *In the long run* the poet and the composer are as necessary (if not more necessary!) as the politician. The composers in Russia who are told to compose to Stalin's formula are in the long run more important than Stalin himself. An artist cannot be a creative man without freedom.

He can compose, write or carve only to his own formula. Freedom is the breath of his existence.

If the "cold war" is really one between servitude and freedom, then freedom directly and indirectly serves those who are faithful to it. There is plenty of evidence to show that such service is being offered on the other side of the Curtain.

THE MESSAGE OF RELIGIOUS LIBERALISM TODAY

By Dr. L. J. van Holk

(Vice-President of the International Association for Liberal Christianity and Religious Freedom.)

THERE ONCE was a time when it was enough for any religious or cultural movement to put forward its convictions, to take part in the universal debating club of public opinion. That time has gone. Sometimes religious liberals still pride themselves on the contributions to scholarship made by their famous men. They continue to plead for the freedom of thought, for a belief in the omnipotence of intellectual honesty, which was of course a kind of religious message, dear to the 19th century. The religious conviction expressed in these terms was found in the supremacy of reason, the goodness of man and the perfectibility of life (hence the yearning for better and more ample education).

However important these ideals may be, and however important honest research work in the field of science of religion may be now and ever, if religious liberalism is to survive it must bring a specific, unmistakable and precious message to the men and women of our time. Intellectualistic sermons on vaguely interesting topics will not do. The masses are thirsty for security, social and international; not for liberty. This creates a serious problem. For the levels of the practical demand and the spiritual answer are too different. Therefore we must shift our attention from liberty negative to positive co-operation, to practical brotherhood. People are wearied by post-war frustration; they are slaves of a bureaucratic society and a technocratic production process, both of them eliminating the personal approach, dear to all westerners. Therefore we must create forms of recreations, personal contacts, cure of souls by small units within our congregations. Mankind is poisoned by the particularisms, the fears and the fierce hatred of races, classes, languages, and institutions (especially those of race and class). Therefore we should consistently and warmly preach and live the gospel of human rights, as founded in the Christian faith and our human situation. The term equality but superficially covers this aim: brotherhood does it better. So does co-operation. And it must be understood that such co-operation should be based on our free will, not on State compulsion. There again practice is needed, not only preaching. It seems to me more and more that our real task is in creating such active centres, a kind of permanent round-table conference (coming to conclusions and acting upon them!). The temperament of our age is all for extremism, for short-breathed resolutions and endeavours, for violent appetites, for superstition and evasions. The task of all denominations is to analyse these instincts, to create canals for utilising them and checking them by nobler but real aims.

The religious message of this time should be: *religious realism*. Many years ago this formula was forged by Paul Tillich, the German religious socialist, now translated into English by John L. Adams (*The Protestant Era*, Chicago, University Press, 1948). This slogan is even more valuable now than it was then. We simply must meet the needs of modern men on their own level, in their proper terms, if we do not wish to be swept away, pursuing antiquated ideals for an ever-increasing number of antiquated people.

Now suppose you grant me all this, there remains the question: What does that "religious realism" mean? What is its content? I was tempted at first to call this "Johannine Christianity", because of the stress to be put on the commandment of love and the knowledge of the Logos, namely the eternal meaning of Life, salvation by Personality. The word has been used as a new form of Christianity, after the forms of Petrine-Catholic and Pauline-Protestant faith. But the Johannine writings in the Bible do not bear out this sharp antithesis. Moreover the Johannine witness has something too serene, too removed from real life to become ever popular. It is a shade too supernatural for the modern world views. Therefore we shall have to look for another expression (so to say) to make clear what we want. Shall we call it Existentialist Christianity?

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The slogan of existentialism is much abused of course. Yet it covers a real want. How often has idealism deceived us by its resounding verbosity or well-meaning impotence? We should stand for what we profess and we should know by the emotions of experience what the creed we follow affirms.

So far for the use of the word. Let us now consider where it brings us, if combined with Christianity.

First of all we learn from the existential point of view to insist again—how necessary in our time!—on personal commitment, not by repeating words, but by following the leader of our heart, the captain of our soul. Thus liberalism has a word of its own to say by preaching man's devotion, attachment to and imitation of his Lord and Saviour Jesus Christ. (The well-known œcumenic formula of God and Saviour, besides being a monophysitic heresy is weaker in its practical value.) In so far as Jesus Christ excels in the power of his Love, purity and strength, in his saintliness, he can be that Captain of Souls.

Secondly, we should see the importance of the existentialist view on the life and work of Jesus. One of the consequences of the eschatological interpretation of the Gospel is the acceptance of the limitations of eschatology, the frank admission of the error of Jesus and his Apostles about the approaching end of the world. Together with older, modernistic criticism about miracles and myths, this provides the basis for a new concept of salvation. It is clear that the Messianic realm did not come; that in a certain sense Christ failed in his mission. Such failure is part of the best vocations, and represents the conditions for a success on a higher level, on a wider scope than was originally intended. Jesus has not become the King long-abided of Israel, but he has for that very reason become the Saviour of all mankind. Nationalism was overcome by Universalism; racial pride abandoned for the Grace of God's Spirit. The dark crossroad is the Way of Light. This involves, however, a theory of the necessity of the stumbling-block as described in Matt. xi: 2-7. God gives us his most precious gifts through the difficulty of a stumbling-block or stone. Why? Because God wants our free decision, our own personal adherence, our endeavour and our faith. Faith must not be evoked by compelling miracles. Faith is the transformation of uncertainty into conviction by a victorious process of spiritual devotion. This choice and struggle leave us with the possibility of misunderstanding, of wilful disobedience, of guilt and spiritual death. But such is the condition of being a man. Therefore a Saviour who would be a God could never be a Saviour of men. Perfection is not of this world, of our condition. The old classical dream of Christian orthodoxy of a Perfect Saviour can no longer be of any help. But the faithful devotion to the highest standard, even if this leads into loneliness, misunderstanding, dereliction and destruction, as it did in the case of Jesus of Nazareth—the self-consistent Son and sacrifice of life to vocation—that is salvation. For that alone is according to Reality. And such a realistic faith should be our message.

This is a message not so much of a doctrine as of an attitude, an inner renewal. That is what we call the following of Christ; not merely as a moralistic exhortation, but as a religious experience in public and private worship. Then perhaps shall we see that the mysterious names of Christ in the Gospel of St. John contain most valuable indications for that experience: the good Shepherd, giving us a feeling of certainty and safety, to free us from anxiety; the Bread of daily life, the True Vine of joy and unity; the glorious Light of the World, the hidden Fountain and the Door. Indeed, the Gospel of Wisdom, of Love, of God's forgiving and renewing Grace is a treasure, never exhausted.

And if we still complain of anything, let it not be for the lack of an appropriate message, but of the shortness of our lives and our frail strength fully to realise what the Spirit of God has entrusted to us.

A MESSAGE

TO THE CHURCHES OF THE INTERNATIONAL ASSOCIATION FOR LIBERAL CHRISTIANITY AND RELIGIOUS FREEDOM

From the President, Dr. John Howland Lathrop

(This letter is intended to be read in the churches on Sunday, February 27.)

ON THIS Sunday, February 27, 1949, a feeling of fellowship pervades our churches in many countries the world around. To know that all who are of one mind and heart concerning the fundamental, undergirding realities of human life, are thinking of one another, creates for us a Pentecost in which our various tongues blend in a universal utterance. This stirs deep joy! We are vividly aware that we do not stand alone and that our thought is therefore no idiosyncrasy. We become conscious that millions of our fellows find in our free faith the support and incentive to finest living and that consequently this faith has power. We are moved to the conviction that unitedly we can accomplish much for the betterment of this world, in a time of crisis. International Sunday among the Liberal Churches renews, strengthens, vitalizes the consecration of every soul, in every congregation participating. This imaginative exercise is heightened for us this year as it points to the intercourse of the representatives of our churches only five months hence, in Amsterdam. Our Dutch hosts are making every preparation for our convenience and pleasure. The programme prepared is directly related to the problems that assail humanity. There is no question as to the inspiration which those who are able to attend will receive and carry back to their churches. In spite of all the difficulties and hindrances, everyone who can possibly do so should make the effort and necessary sacrifice to be present. We will meet in an atmosphere which only liberals are able to create.

Unhampered by any dogmas which must be maintained, ready to put behind us anything which hinders the word of the spirit for our time, eager to apprehend the newer insights which present experience affords, we will think freely and speak freely. From our deliberations should come a message to our bewildered, suffering mankind which will, in the words of Matthew Arnold

> ". . . refresh the outworn,
> Praise, re-inspire the brave.
> Strengthen the wavering line,
> Stablish, continue our march,
> On, to the bound of the waste,
> On, to the City of God."

As over against the theology which cuts the nerve of every effort by preaching that "only God by himself can bring to pass" we proclaim the faith that God's children are His co-workers. We also believe in the essential soundness of human nature although we have beheld the brutal horrors of insanity. The good news of one who had such faith in men that he dared to challenge them to "be perfect even as the Father in heaven" is our good news to a disheartened, discouraged, fearful humanity. The glory of our gospel commands a responsibility on our part to answer the greatest need of this hour.

SHALL WE TRY DOGMATISM?

By G. Randall Jones, B.D.

A YOUNG WOMAN, brought up in the Anglican tradition, was passing through a period of religious uncertainty. In her perplexity, she wrote to a Unitarian friend for advice, and the friend sent her a number of Unitarian books and pamphlets. She read them with keen interest, and then wrote to her friend as follows: "Thank you for sending me the books. I enjoyed them immensely. The questions they ask are the very questions that had occurred to me. Now, please, will you send me some more of your literature, giving the answers to the questions?"

The point she made is worthy of careful consideration. Unitarians are good at asking questions, and it is significant that their denominational paper is called THE INQUIRER. But would we have it otherwise? Would it be an improvement if we had a denominational paper called "The Expounder"?

Perhaps it would, provided "The Expounder" really lived up to its name. But that is the whole point. Would "The Expounder" live up to its name? Could it do so? It could supply answers, of course, but would they be the right answers? Could the accuracy and adequacy of the answers be guaranteed? Guaranteed by whom? And who would guarantee *them*?

In the realm of religion—or, to speak more precisely, in the realm of the interpretation of religious experience—there can be no guarantee that we have arrived at a final and complete theory or theology. With some assurance, I suggest that those who profess to "know all the answers" are by that very profession convicted of knowing less than they ought to know. "We know *in part*; we see as in a mirror, darkly." Those who think they know it all would be well advised to think again, and to "think it possible that they may be mistaken".

Therefore, if we admit that Unitarians are better at asking questions than at answering them, the admission need not be made reluctantly, as though it were a sign of weakness. It is the dogmatic method which is weak, and which has brought the world to its present state.

Years ago, I happened to be at a political meeting. The candidate was a young and inexperienced man, and the barrage of questions to which he was subjected after his address was more than he could overcome. Again and again, in reply to some awkward query, he said with simple frankness: "I'm sorry, but I don't know the answer to that question."

Afterwards, in the Committee Room, some of his supporters indicated that they were not too well pleased with him. They thought he ought to have done better at question time. "But how can I answer a question if I don't know the answer?" protested the harassed candidate. Whereupon, as an example of "how to do it", one of his supporters related the story of the experienced campaigner.

The experienced campaigner was a candidate in a constituency where many of the electors were deep-sea fishermen. At one of his meetings, an old salt at the back of the hall put a question which sounded like: "Ought the sands outside the harbour to be winrushed?" The Candidate had never heard the word "winrushed" before, and hadn't the foggiest notion of what it meant. (It is a dialect word, not to be found in the dictionary). But that didn't worry the candidate. Speaking in his most impressive tones, he said: "Our friend has asked me, 'Ought the sands outside the harbour to be winrushed?'. This is a very important question—a question of vital interest to the electors in this constituency. I ask myself, 'Ought the sands outside the harbour to be winrushed?' And I ask you, sir,"—here he pointed an emphatic finger at the old salt—"I ask you, as a man of experience, as a man well acquainted with the real needs of this great fishing centre, I ask you, 'Ought the sands outside the harbour to be winrushed?'" Finding himself thus directly addressed, the old salt exclaimed: "O' course they ought." Like a flash the candidate responded: "Entirely my opinion, my dear sir. The sands outside the harbour ought to be winrushed."

Of the two candidates, which do you prefer—the inexperienced young man who says "I don't know", or the wily campaigner who doesn't know but is adroit enough to make you think he does know? I prefer the young man. His friend had related the story of the experienced campaigner with the implied suggestion: "Go and do thou likewise." But I think the moral of that particular story is: "Go and do thou not likewise."

I give full marks to the experienced campaigner for his adroitness, his presence of mind, his ability to keep his head in an emergency. I admit that these qualities have their usefulness in the practical affairs of life. But I ask: "Did he deal with the question in an honest manner?" The answer to that is obvious.

Very well, then—or, rather, very ill. If he depends on tricky tactics to get out of a small dilemma, may he not resort to similar tactics when far-reaching issues—for example, issues of foreign policy, involving the lives and welfare of millions—are at stake? The risk is too great. Much of the turmoil in the world today has been brought about by men who didn't know the answers, but thought they knew, or pretended to know, and persuaded or cajoled or intimidated

the masses to entrust them with the power to apply their supposed knowledge to the solution of the world's problems. Dogmatism—the dogmatism of mutually-exclusive ideologies—is the present menace to peace and social security.

If this be so in the realm of social and political affairs, it is even more so in the realm of religion. Recently, in THE INQUIRER, the reviewer of a Unitarian publication was quoted as declaring: "The only religions which have ever meant anything to men have been those which brought them a dogmatic message." I think that declaration is an exaggeration, but let us suppose it is sober truth. What then? Then, in view of the present state of the world, I should say that it is about time that men tried a different sort of religion—an undogmatic religion, tinged with the awe and reverence of seekers who realise that such knowledge as they are able to gain is necessarily incomplete and imperfect.

All the triumphs of modern science were made possible, not because the pioneers of scientific investigation supplied the right answers, but because they asked the right questions. Theology ought to be what it once claimed to be, the Queen of the Sciences. But this claim will never be justified until the theologians abandon the dogmatic method, and commit themselves whole-heartedly and in deep humility to the patient, undogmatic search for truth. This is what Unitarians are trying to do. It is not true to say that Unitarians stutter and hesitate and spend their time sitting on the fence, but it is true to say that such answers as they offer are tentative and provisional and made in the conviction that "the Lord hath yet more light and truth to break forth from His word".

I acknowledge the wit and wisdom in the remark attributed to Oliver Cromwell: "It is a good thing to belong to the Sect of the Seekers, but it is a better to belong to the Sect of the Finders." Even so, the Sect of the Finders must be made up of those who were once Seekers, and if they have become true Finders, they will remain Seekers. For, by a paradox, if they think they have no further need to remain among the Seekers, they thereby demonstrate their ineligibility to join the Finders.

IT OCCURRED TO ME

By Muriel Hilton

MANY people complain these days about the restrictions, dullness and shortages that beset their path, and it occurred to me that one of the ways of alleviating dullness is by making "Friendly Links" with people in other countries.

Most of us will agree that as one gets older there is less scope for making new, permanent friends. The friendships that have been cemented through the years by mutual ties and shared experiences are the strongest and nothing can take their place, but I believe that we should always be adding to our friendships. Though "Friendly Links" haven't the same foundations as life-long friends, still, shared interests and mutual enthusiasms can form a very strong and lasting tie. For many years I have had a link with a Dutch woman, one forged by a common interest in Esperanto, but after the war I felt it would be good to write to an American woman; it seemed important that the peoples of our two countries should get to know each other, and not being a G.I. bride I thought that the best thing to do would be to write letters. And so I sent my name to the Friendly Links' secretary of the Women's League. For some time now I have been receiving long letters from a member of the Women's Alliance who lives in Milton near Boston, and I wish I could give you some idea of the joy it is to receive those letters. There is something very exciting about them too. Gradually out of nothingness one gets clues about the writer's personality and every letter adds something more. One item can give a sudden insight into the taste in books, plays and films, and after a time one builds a picture that is never quite complete. My friends is a member of Vivian Pomeroy's church, a minister and writer known in THE INQUIRER for his charming children's stories, and often there is a church calendar or even printed sermon folded in the letter. Newspaper cuttings, magazines, pictures, photos—all these are exchanged and what fun and interest there is in collecting these to send. Personal contacts can do much to dispel prejudices, and there are an abundance of them in the world today. Many of us would like the privilege of travelling, but for many reasons that is not possible. We should like to meet personally the people of other countries. Well, if this is not our lot, then we can do the next best thing and make contacts through letters. I believe that all friendly links are a help towards promoting better understanding in this troubled world. And to help in this is surely something which must appeal to all women.

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There are many reasons why one-talented people should make individual effort, and one of the most important is that minds having common roots with other minds, means that they unconsciously feed each other. Beethoven received such stimulus from people unknown to us that he often wrote a masterpiece not less than three times for he knew that he must be worthy of their faith. In the Elizabethan age there was a passion for the drama amongst the common people, with the result that the finest dramatists of all times rose in their midst.

I was reminded of this truth recently when visiting an artist friend of ours in the town. She is a woman in her middle years who has a simple childlike nature, and possesses an infectious enthusiasm and gaiety. Her pictures are perfect expressions of herself though her free modern technique is not everybody's taste. She has occasional exhibitions in the town, sells a few of her creations and like most artists has an accumulation of those which do not find purchasers. But she never seems cast down. On this particular visit she said as I was looking at her latest flower study, "Even though I never get any recognition myself, I believe that everyone who tries to express that which has been given them is helping to create the great masters."

That is a profoundly comforting truth, a truth which is a benediction to all individual effort.

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Some words of Albert Schweitzer's occurred to me when I was thinking of the way in which one mind feeds and stimulates another, and the necessity of keeping our little flames alight.

"I do not believe that we can put into anyone ideas which are not already there. As a rule there are in everyone all sorts of good ideas, ready like tinder. But much of the tinder catches fire, or catches it successfully only when it meets some flame or spark from outside, i.e., from some other person. Often too our own light goes out and is rekindled by some experience we go through with a fellow man. Thus we have each of us cause to think with deep gratitude of those who have lighted flames within us."

OLIVE SCHREINER—A PIONEER

By C. A. Dobbie

(From "The Unitarian Quarterly", of Sydney)

OLIVE SCHREINER, although born only in 1855, is little more than a name to the generation of today, and even to the preceding generation is known chiefly through her earliest published book, *The Story of an African Farm*. She began this book when at the age of 15 she took a position as governess in a remote farmhouse on the edge of the Karroo Desert, putting about four years' work into it, but she was 28 years of age before she found a publisher, after hawking it over London herself. This book foreshadows many of Olive Schreiner's most passionate utterances of later years. It is a plea for the recognition of the equality of the sexes, and a defence of downtrodden races and individuals. Questioning, as it did, the literal inspiration of the Bible, and demanding complete independence for women, the book was a bombshell in Victorian England. Nevertheless, it gained a quick success, and that, together with the unique personality of the author, soon put her in the front rank of the growing feminist movement. Gladstone expressed his wish to meet her, and she became friendly with that original thinker, Edward Carpenter. At this time also began her wonderful friendship with Havelock Ellis, which had an important and comforting effect on her life to the very end. When she was 40 she married Samuel Cronwright, and in spite of continual ill-health she became a notable figure in the South African world, particularly during the period of the Boer War.

The Emancipation of Women and the study of sex formed the background of most of her writing. . . .

She spoke in public only twice in her life, although she

wrote many speeches for others to read. The effect of her oratory on an audience of 2,000 men and women in Cape Town in 1900 is vividly described by H. W. Nevinson in his book *Last Changes and Chances*. He says, "The third speaker arose amid the breathless silence of expectation. She was a short, heavy, brown-eyed woman, and when she began to speak, although she stood perfectly still, she was transfigured into flame. I have heard much indignant eloquence, but never such a molten torrent of white-hot rage. It was overwhelming! When it suddenly ceased the large audience could hardly gasp. If Olive Schreiner had called on them to storm Government House, they would have thrown themselves upon the bayonets. Perhaps fortunately she called on them only to follow her on a deputation to Milner.". . .

In her book, *Women and Labour*, Olive Schreiner lays bare the conditions that impose special suffering upon the mothers of a nation in every war. "We have in all ages produced at an enormous cost the primal munition of war, without which no other can exist. There is no battlefield on earth, nor ever has been, which it has not cost the women of the race more in actual bloodshed and anguish to supply than it has cost the men who lie there. We pay the first cost on all human life. Men's bodies are our works of art: given to us power of control, we will never carelessly throw them in to fill up the gaps in human relationships made by international ambition and greed." When the first Great War broke out Olive Schreiner was a woman of 60, and during the period of the war, a great part of which was spent in England, she worked incessantly in the cause of Peace.

In a letter to a Peace Meeting under the auspices of the "Union of Democratic Control" in March, 1916, she wrote: "On all sides we must creep out of our wretched little trenches of national hatred and antagonism, dug for us by ignorance and the desire for vulgar dominance and Empire which has ensnared us all; and we must meet on the ground of our common humanity each bearing in his hand something he is willing to give up, the strongest and greatest giving most". Would that these inspired words could reach the hearts of all nations today!

Olive Schreiner died in her sleep on December 10, 1920, just as she was nearing home on her journey from England, exhausted by the mental suffering she endured during the war. She sleeps 5,000 feet high on Buffel's Kop, carried there by the loving hands of coloured men whose champion she had always been.

Olive Schreiner was a great woman, a pioneer in all matters of spiritual and mental progress. Enshrined in her books, *The Story of an African Farm*, *Woman and Labour*, and in her exquisite allegories, notably "Three Dreams in a Desert" is a contribution towards the establishment of the proper status of woman, which the women of today cannot without shame ignore. Like the "Hunter" in her own immortal allegory, she died still searching for Truth, and his last words are surely hers also:—

"I have sought, for long years I have laboured; I have not rested, I have not repined, now my strength is gone. Where I lie down worn out, other men will stand young and fresh. By the steps that I have cut they will climb, by the stairs that I have built they will mount. They will never know the man who made them. But they will mount and on *my* work! They will climb and by *my* stair! And no man liveth to himself, and no man dieth to himself."

LIBERTY IN THE MODERN STATE

By Arthur Peacock

THIS reprint of Mr. Laski's book,[1] first published in 1937, appears at a time when changing world happenings give added significance to its theme. To this edition, the author contributes a lengthy introduction and his second thoughts are both provocative and stimulating.

Writing ten years ago, Mr. Laski contended that when a state assumed to itself extensive powers over the lives of its citizens there was always a situation in which such powers were abused. He has to confess now that this did not happen in Great Britain during the last war when the Churchill Government possessed very far reaching powers. They were used with astonishing restraint and Mr. Laski pays merited tribute to Mr. Herbert Morrison who was Home Secretary in those days of crisis.

One surprising argument met with in the new introduction is that Mr. Laski does not share the customary faith in the British "genius for compromise". His view is that it was the outcome of a special set of circumstances that are not likely to be repeated. It would be interesting to know why he feels this for surely the record of the present Government suggests that this "genius for compromise" is by no means at an end. The recent negotiations with India and Pakistan marking a new development in Commonwealth relations is one instance, as is also the handling of the Irish problem. Then again it used to be argued that when the state took over industry, technicians and industrialists would refuse to co-operate and would seek employment abroad. But as the new types of industrial organisation have been created these men have entered into the new set-up even though previously they did not wholly approve of the policy of the administration. Among all parties now there is recognition that the State must enter into fields which hitherto were the sole province of private initiative. The differences relate largely to the detail of organisation rather than to policy.

Mr. Laski is still impressed with much that has been achieved by the Soviet Union and tells us that the worker in a factory there enjoys greater freedom than workers in this country have in their work. I wonder whether he feels the same about university professors, musicians and scientists. It would be interesting to know. Some of the author's Labour colleagues, and not least the Foreign Secretary, will be interested in the confession: "and in my own judgment little is gained, at the present time, by thinking in terms of territorial federation—of a United States of Europe, of a Federated Western Europe and so forth".

Liberty in the Modern State, like all else that Mr. Laski has written, merits careful reading and study.

[1] *Liberty in the Modern State*, by Harold J. Laski. (Allen and Unwin, 8s. 6d.)

"LOOKING ROUND"

Mostly at Unitarian Affairs

READERS OF the reports in the column "News Review" will have noticed of late a number of encouraging accounts of church activities. There are definite signs of growth and energy. Symbolical of these, perhaps, was the wish or intention expressed at the annual meeting of the small Watford group to start a building fund.

* * * * *

The Rev. Magnus Ratter, the contact secretary in this country of the Amsterdam conference to be held in June, tells me that the bookings are already encouraging. He sends the following information:—

"Booking for the conference has now opened. Travel costs we learn ex London, 2nd class, are about £10 10s. Ex Hull, 3rd class, £6 16s., 1st class, £11. Hotel costs are likely to be: six nights B. and B., £5; meals and excursions, £7. These figures are supplied by the Dutch secretariat.

"Hospitality can only be given to a limited number. Those who wish to be enrolled as part of the British delegation should fill in the official form to be obtained from Rev. Magnus C. Ratter, 26 Upper Park Road, N.W.3."

* * * * *

The Religious Education and Youth Department of the General Assembly are asking the Unitarian and Free Christian Churches to observe March 6 as Youth Sunday. A number of Youth Services have already been arranged.

* * * * *

A correspondent sends me the following note: The recent jubilee of the death of William Ewart Gladstone, the famous Liberal leader, is a reminder that one of his strongest supporters was Charles Wicksteed, the son of a Unitarian minister, whose name is perpetuated in Kettering by Wicksteed Park, a children's playground with boating and paddling pools, a water chute, a miniature railway and with a pavilion capable of housing 2,000 people.

Wicksteed who was 24 when he settled in Kettering and who remained there 60 years, began life in an engineering works, started a steam plough enterprise and when motors

came in, he invented a change speed gear for which he built great works and whose reputation was established by an Olympia exhibition where one of his patents was shown.

Wicksteed Park, originally a piece of grassland, possesses a column crowned with a figure of the Spirit of Benevolence and a medallion of Wicksteed at the base. There is also a statue of the terrier that was Wicksteed's constant friend. Praised in Arthur Mee's *Northamptonshire*, published by Hodder and Stoughton in 1945, Wicksteed belonged to a generation of Unitarians who put service to the community above self. "INQUIRER."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

We draw correspondents' attention to the above notice.

CHRISTIAN ORIGINS AND UNITARIANISM

SIR,—May a comparatively recent "convert" to Unitarianism say a word or two on the "Christian controversy" in your columns?

It seems to me that it would be a very great pity if the Unitarian community were utterly to sever all connection with the Christian tradition. So much that is finest in the Unitarian heritage —the writings of Channing, for example, or the services of Martineau —are essentially Christian. Would they, too, be thrown overboard? Is it not a glorious thing to represent Christianity in its "simplest and most intelligible form", to stand in that great succession of free minds which ranges from Servetus to Schweitzer? Orthodox churchmen may wish to exclude us from the discipleship of Jesus; are we really to prove them right? And where is the process to stop? Are we to cast Theism aside also, as some American churches have done, and become nothing more than an "Ethical Society"?

Surely, that cannot be our destination. Let us seek Light from all religions, and let us be bridge-builders; but let us also remain in the footsteps of the Master.—Yours, *Peter Flinn.*

WORLD GOVERNMENT

SIR,—I hope many of your readers before they enter on a Crusade for World Government, will beg, borrow or steal, and read, mark, learn and inwardly digest, an eighteen-page pamphlet by Viscount Cecil, outlining *An Emergency Policy*, bearing the sub-title, "An Urgent Proposal for the United Nations". Viscount Cecil knows as well as anyone the weak spots in the Constitutions of the League of Nations and of the United Nations, in the actual shaping of which he had a hand. He discusses both World Government and European Federation. He has spent the great part of a long life in the cause of peace. No one has earned a better right to an opinion. The opinion of no one, because of his political maturity, is likely to be of such value in the present critical situation.—Yours,

Henry Dawtrey.

UNIVERSAL RELIGION AND ESPERANTO

SIR,—In his admirable article "Universal Religion" the Rev. F. Kenworthy says "selecting, as it were, the best aspects of each great faith and adding them together to make a new one. That will not solve our problems any more than Esperanto has solved the problem of diverse language".

I wonder if Mr. Kenworthy has ever learnt Esperanto, or read *The Life of Zamenhof*, and what he means by "solved the problem of diverse language"?

Christ gave to the world the solution of the problem of mankind living together in harmony, but only in the application of his teaching can it be effective. Zamenhof gave Esperanto to the World as a secondary language to supplement, not supplant, the national tongues. If Mr. Kenworthy looks for the latter, it is not the aim of Esperanto, though it is quite conceivable that the widespread use of Esperanto might ultimately lead to the enrichment of national languages by their adoption of Esperanto expressions, where these are more fitting. The fact that chaos persists in the field of international communication does not disprove the value of Esperanto, any more than the disharmony in the World disproves Christ's teaching.

In the next sentence Mr. Kenworthy gives us words (and keys) of gold. Tolerance and understanding. When will people wake up to the fact that untold riches lie within their grasp? "I stand at the door, and knock." How long since those words were uttered! Must he stand there for ever, patiently, fruitlessly?—Yours,

Derby. *Harold Hargreaves.*

"THE IMAGE OF GOD"

SIR,—In his article "The Image of God" on January 22, Herbert Crabtree wrote:—

"Very many are quite unable to move forward in thought from facts that have been at one time accepted as historical to thoughts and principles that transcend history. This is a serious stumbling block and no one has yet found a way to overcome it."

But where facts illustrate a transcending principle can there be divorce? Take the principle of mercy. Only merciful acts have come, are coming or can come from it. Hence the law an "eye for an eye" was only counted merciful correction until the coming of Christ. Mercy has evidently differences, both qualitative and quantitative, but its ideal quality, that which Shakespeare said "was not strained" derived from Christ more than the academic interest in a theory of delightful sentiment, but the compelling force of commandment.

I see the chief difficulty of the problem from another angle. What law of evidence can be regarded as an irrefutable criterion of unimpeachable if of extraordinary fact, as well as of the validity of its history?

The real stumbling block is not so much the translation of a principle animating historical fact, into modern action and fact but the absence of a law of evidence, commonly acceptable to sift the circumstances of true fact from those of "fact" which is not only historically but scientifically unsound.—Yours, *R. Cudworth.*

Wallasey.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Atherton: Chowbent Chapel.—The Annual Men's League Sunday was a happy success. Mr. John Mather, student pastor at Astley, preached in the morning. In the afternoon 40 men assembled for tea, which was followed by a very lively and interesting discussion. Mr. Squire Roe, B.Sc., of Glossop, occupied the pulpit at the Evening Service and addressed the members of the League.

Coventry.—For the past two-and-a-half months, the premises of the New Great Meeting House have been in the hands of the War Damage Commissioners for repair and redecoration. (The buildings were badly shaken by blast from a bomb which fell in the Chapel yard.) We are now in the happy position to report that the renovations (not all covered by the Commissioners) are now complete, except for outside gates; and that, probably, we have now one of the most attractive and convenient modern churches in the country.

The Committee, under the inspiration of the Minister, is preparing to make as much "capital" out of the new situation as possible, by organising a Missionary Drive in March.

A recent event has been the formation of a branch of the United Nations Association, which promises well. It has already decided to cover the costs of sending parcels to one of our Free Protestant Churches in Germany (in Peine). The first one sent (through the good offices of the Rev. M. C. Ratter) was acknowledged very touchingly by the Minister, Dr. Dehnke. Another one, of clothing, has just been posted.

Doncaster.—At the Annual Congregational Meeting, held on January 29, reports of excellent work and substantial progress both in numbers and influence were received from the Women's League, P.M.A., Sunday School, Literature Class, Friday Night Club, Lectures Committee, Socials Committee and Envelope Secretary. The Church Secretary reported an average Sunday evening attendance of 60—the highest for many years. The Church Treasurer announced a substantial financial balance. The Rev. G. W. Parkinson thanked both church officers and members for their loyal support and co-operation.

Under the auspices of the Lectures Committee, Sir Adrian Boult lectured on February 16, to an audience of over 300. Sir Adrian answered the many questions which occupied one-and-a-quarter hours, in a most charming and lucid manner punctuated by shafts of humour. The audience enjoyed a peep behind the scenes of the B.B.C. musical world, a personal impression of Toscanini, Sir Adrian's recent experiences in Holland and Italy and an amusing sidelight on the peculiar technique and personnel of American orchestras.

Plymouth.—Plymouth Corporation workmen were engaged last week in disinterring human remains and removing memorials from the small burial ground which was attached to the former Unitarian Church in Treville Street and Notley Street, Plymouth. The site of the destroyed church and the burial ground has been compulsorily acquired by the City Council. The last interment took place there about half-a-century ago. Remains and memorials are to be transferred to a specially prepared section of Efford Cemetery.

CALENDAR

SUNDAY, FEBRUARY 27th

ABERDEEN, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.

ASHTON, Un. Church, Stone St., 11 and 6, Rev. L. ROGER SMITH.

AUSTERFIELD, New St. Meeting House, 11, Mr. CHARLES MORGAN.

ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. J. UNSWORTH.

ARNSWORTH, Unitarian Chapel, Kearsley Rd., 11 and 3, Rev. BENJAMIN GILL.

ALTRINCHAM, Dunham Road Church, 11, Rev. A. W. VALLANCE, 6.30, Rev. ELSPETH VALLANCE.

ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. T. L. JONES.
BILLINGSHURST Free Church, South St. 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11, Rev. JOHN BRIGHT, 6.30, Rev. OLIVER MATTHEWS.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. E. T. PEARCE.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. J. H. EVANS.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. I. HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Rd., 11, Supply, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton. 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 3 and 6, Rev. M. JOHNSON. Church Anniversary.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. A. GOBE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.
CREWKERNE. Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Ch., at Dennett Hall, 11, Rev. MAGNUS RATTER.

DEAN ROW, 10.45, Rev. P. HULME. STYAL, 6, No Service.
DENTON, Wilson St. Chapel, 11 and 6.30, Supply.
DERBY, Friar Gate Unitarian Chapel, 6.30. Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Church, Hill Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Unitarian Church, Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fernlea St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Supply.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TIBBANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEES.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PRESTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HEBDEN BRIDGE, Gt. Mt., Baines Lane, 11 and 6, Rev. CHAS. BARTLETT.
HEWLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DARNELL.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GOSTICK.
HOWARDS, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HOWDEN, Unitarian Free Church, 10.30 and 6.30, ——.
HUDDERSFIELD, Fitzwilliam St., 11, Supply.
HYDE, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITEHEAD.
HULL, Park Street Church (Unitarian), 11, Junior Church, 6.30, Rev. R. PHILLIPSON.

ILKESTON, Old Meeting, East St., 11 and 6.30, Rev. WM. BURN.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GOBE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chap., 11, Dr. T. FISH, 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. T. GREGORY.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. MAGNUS RATTER.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S. W.2, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. M. POCOCK.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROPT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. ARTHUR LONG
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. Dr. STEPHENS SPINKS.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. HELEN PHILLIPS.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Rev. NOEL JAMES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WARRING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30. Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Supply.
MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. K. ROSE.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWIGG.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see LANCASTER.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOSE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Mrs. LOWNDOTOM.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARDEN.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Rev. F. SOUSELL.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHESELDEN.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOSE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Church, Colegate, 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.

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The Report of a Unitarian Commission

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"THE only theology that can mix with Science is a progressive theology—such a progressive theology is that of Unitarianism. I believe that the summary report of the Commission of the General Assembly of Unitarian and Free Christian Churches, published three years ago in a book entitled *A Free Religious Faith*, may well turn out to be one of the really important documents of history. No doubt much of what is here expressed has long been held by Unitarians, but I believe that this clear concise summary, if widely circulated in pamphlet form, might well be the means of bringing about a revolution in religious thought.

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Prof. A. C. Hardy, F.R.S., in *The Faith of a Scientist*; "Faith and Freedom", Spring, 1949.

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MISCELLANEOUS

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VACANT—post of Matron Housekeeper at Bell Street Mission Holiday Home, Bognor Regis. Apply Rev. Walter M. Long, 28 Bell Street, London, N.W.1.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. W. THOMAS WILLIAMS

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Church, Church St., 6.30, Student.
PUDSEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. ARNOLD LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. J. ROBERTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Rev. ARTHUR PEACOCK.
SOUTHPORT, Portland Church, 11 and 6.30, Supply.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind. 6.30, Rev. ADA TOMKIN.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. JOHN KELTY
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HANSELL.
SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VISEY. Christian Meeting House, Pennard, 11.15, Rev. BASIL VISEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. R. L. GOLLAND.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. ROSAMOND BARKER.
THETFORD, Old Meeting House, Ashford Rd., 6.30, Rev. F. HANKINSON.
TORQUAY, Unitarian Church, 10.45 and 6, Pastor J. L. HALLAM.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Ch., Manor Rd., 11, Rev. EDGAR HILL, 6.30, Mr. T. McLEOD.
WAREHAM, South St., Unitarian and Free Christian Church, 6.30. Visitors specially welcome.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. TONKIN.
WARWICK, High St., Church, 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Supply.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KEMSHALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. GEORGE S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., No. 1 Campden Rd., South Croydon, Surrey.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JEKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGINS.
WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETTURSSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, ——.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.
PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay.

SOUTH AFRICA

CAPETOWN, Hout St., 11 and 7, Rev. D. S. LIVINGSTONE.

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

NEWCASTLE-ON-TYNE

Tuesday, April 26th to Friday, April 29th

ELECTION OF COUNCIL

NOTICE is hereby given to Personal Subscribers that the Triennial Election of the Council is due in association with the Annual Meetings. In accordance with the Constitution, "Nine members (namely, six lay and three ministerial) are to be elected triennially by the Subscribers to the Assembly of not less than five shillings a year". Such Subscribers are entitled to send nominations from their own category, which must be received not later than the first post on Wednesday, March 30th. A full list of nominations will be advertised in these columns on April 2nd and 9th. Subscribers may then vote by personal letter clearly indicating the six laymen and three ministers for whom their votes are to be cast; such letters must be delivered not later than Saturday, April 16th.

PROPOSED AMENDMENT TO CONSTITUTION

The Council gives notice that a Resolution will be placed on the Agenda of the Annual Business Meeting, to add to the Constitution a clause enabling General Assembly capital to be invested within wider limits, as in the case of the Sustentation and other Funds.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

Attention is called to the revised By-law 15 (Year Book, 1949, p. 23).

14 Gordon Square, London, W.C.1

MORTIMER ROWE, *Secretary.*

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